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١٠٠ حديث عن الآداب الإسلامية

100 AHADITH ABOUT ISLAMIC MANNERS

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The Most Beneficent, the Most Merciful**

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Gharîb (unfamiliar or rare): A Hadîth or version reported by one reliable or unreliable narrator which was not reported by others. The Hadîth may be *Gharîb* in the text of its wording, in some of its wording (such as additional words), or in its chain of narrators. A *Gharîb Hadîth* can be *Sahîh* (sound) or *Dha'îf* (weak).

Hasan (good or fair): A *Musnad Hadîth* narrated by a reliable chain, but not reaching the grade of *Sahîh* (sound) *Hadîth*.

Majhûl (unknown): If there is an unknown person in the chain of narrators of a Hadîth.

Maqtû' (disconnected): (i) A *Hadîth* ending at a *Tâbi'i* by both action and words. (ii) A *Hadîth* with an incomplete chain of narrators. (iii) A *Hadîth* in which a *Sahâbi* describes about something by saying, 'we used to do...'

Marfû' (traceable): A *Hadîth* referred to the Prophet ﷺ, be it a saying or an action, whether *Muttasil* (connected) or *Munqati'* (disconnected).

Mawqûf (untraceable): A *Hadîth* from a *Sahâbi* (Companion of the Prophet ﷺ). It is a description, report or information given by a *Sahâbi* that he does not attribute to the Prophet ﷺ. A *Mawqûf* narration is also called an *Athar*.

Munqati' (disconnected): A *Hadîth* with an incomplete chain of narrators or containing in its chain an unknown reporter.

Mursal (disreferred): A *Hadîth* with the chain of narrators ending at a *Tâbi'i* who quotes directly from the Prophet ﷺ without referring to the Companion from whom he heard it.

Muttasil (connected) or **Mawsul**: A *Hadîth* with a complete chain of narrators until it reaches its source. It can either be *Marfû'* (traceable) referring to the Prophet ﷺ, or *Mawqûf* (untraceable) ending at a *Sahâbi*.

Sahîh (sound): A *Musnad Hadîth* with an unbroken chain of narrators; one narrated from all reliable reporters with good memory back to the source without being *Shâth* (strange and defective) or *Mu'allal* (faulty).

With the Name of Allâh, the Most
Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preordainment of Allâh

1. Ibn Abbâs رضي الله عنهما said: One day, I was riding behind the Prophet ﷺ when he said, "O boy! I will teach you some words. Be mindful of Allâh (Commandments of Allâh), He will preserve you. Be mindful of Allâh, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allâh Alone for help. And know that if all the people gather to benefit you, they will not be able to benefit you except that which Allâh had preordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allâh had pre-destined against you. The pens have been lifted and the ink of the pages has dried up." [At-Tirmidhî]

Another narration states: The Messenger of Allâh ﷺ said, "Safeguard (the Commandments of) Allâh, you will find Him before you. Remember Him in prosperity and He will remember you in adversity. Know that whatever you miss, was not destined to befall you; and what befalls you, was never going to miss you. Know that the Help (of Allâh) is obtained with patience, happiness

١ - عَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ، يَوْمًا فَقَالَ: «يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ: أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ: «احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ

comes after distress, and hardship is followed by ease."

Commentary:

1. No one has the power to change the Decision of Allāh.
2. Whatever trouble one suffers in this world, it does not last for ever. Every trouble is followed by prosperity, pleasure and happiness.
3. One should never ask other than Allāh's help in supernatural things because it amounts to ascribing partnership with Allāh. If a person is mindful of the Rights of Allāh, then Allāh in return takes care of his needs and helps him.

The Right of Allāh upon His Slaves

2. Narrated Mu'adh bin Jabal رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Mu'adh! Do you know what Allāh's Right upon His slaves is?" I said, "Allāh and His Messenger know better." The Prophet ﷺ said, "That they worship Him (Allāh) Alone and do not associate any partner in worship with Him (Allāh). Do you know what their right upon Him is?" I replied, "Allāh and His Messenger know better." The Prophet ﷺ said, "That He will not punish them (if they did so)." [Al-Bukhārī]

The Rights of a Muslim

3. Abū Hurairah رَضِيَ اللهُ عَنْهُ reported: The Messenger of Allāh ﷺ said, "Every Muslim has five rights over another Muslim (i.e., he has to perform five duties regarding another Muslim): to return the greetings, to visit the sick, to accompany funeral

الْكَرْبِ، وَأَنْ مَعَ الْعُسْرِ يُسْرًا».

٢ - عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ، أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا. أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لَا يُعَذِّبَهُمْ».

٣ - عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ

processions, to accept an invitation, and to respond to the sneezer [i.e., to say: 'Yarhamuk-Allāh (may Allāh bestow His Mercy on you)' when the sneezer praises Allāh].» [Al-Bukhārī and Muslim]

Commentary: The bond of fraternity among the Muslims has been further strengthened by the list in this *Hadīth* about the rights of Muslims on one another.

Obedience of the Prophet Muhammad ﷺ

4. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Whenever we took an oath of allegiance to the Messenger of Allāh ﷺ to hear and obey, he (ﷺ) would say to us, "As much as you are able." [Al-Bukhārī and Muslim]

Commentary: Obedience to a Muslim ruler calls for two conditions: First, his command must not transgress the sacred law of the religion; second, it should not go beyond people's limitations. In case, he fails to meet these two prerequisites, his obedience will also become non-obligatory. This *Hadīth* conveys a warning to rulers that they must not put people to hardships unbearable to them.

5. Abū Hurairah رَضِيَ اللهُ عَنْهُ reported: The Messenger of Allāh ﷺ said, "Everyone of my *Ummah* will enter *Jannah* except those who refuse." He was asked: "Who will refuse?" He ﷺ said, "Whoever obeys me shall enter *Jannah*, and whosoever disobeys me refuses to (enter *Jannah*)."

[Al-Bukhārī]

Commentary: The word *Ummah* here means the community which accepted the invitation of the Prophet ﷺ, that is to say, the people who on his call embraced Islām. All of this community who follow him faithfully will go to *Jannah*.

الْعَاطِسِ» متفقٌ عليه .

٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُمْ» متفقٌ عَلَيْهِ.

٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى». قِيلَ: وَمَنْ يَا أَبَى يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى» رواه البخاري .